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JANUARY 1, 1889.

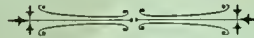
Vol. XXIV.

 Holiness to the Lord. 

THE JUVENILE INSTRUCTOR.

An Illustrated Magazine, Published Semi-Monthly.

Designed Expressly for the Education and Elevation of the Young.



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THE JUVENILE INSTRUCTOR.

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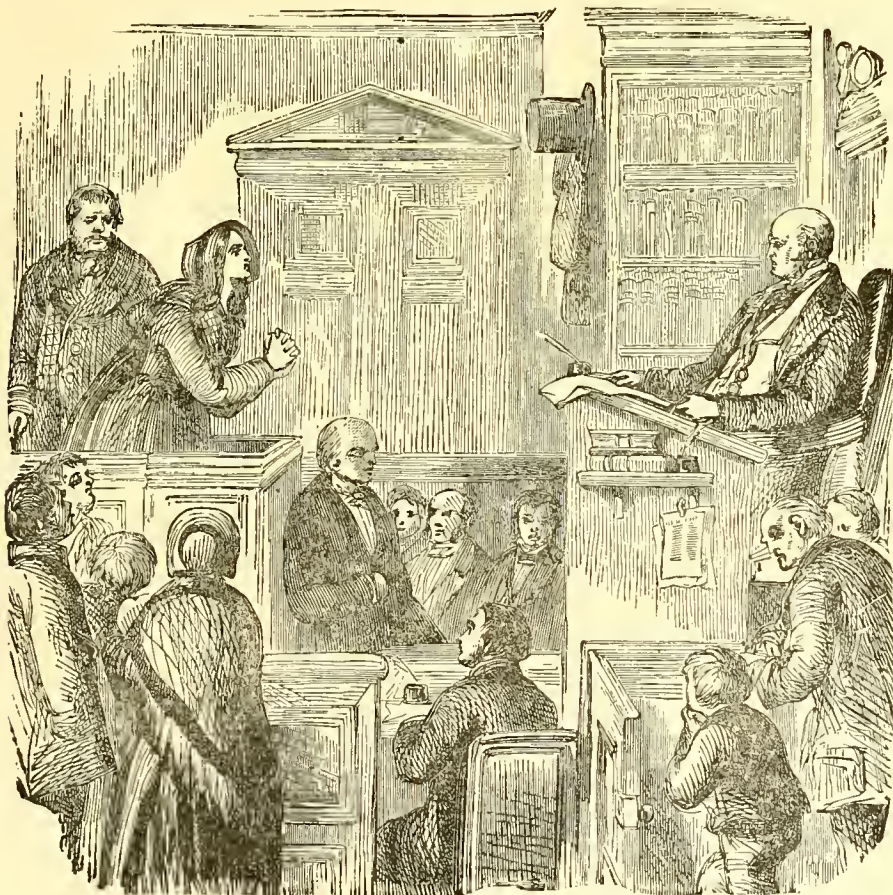
VOL. XXIV.—No. I. SALT LAKE CITY, JANUARY 1, 1889.

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A WIFE'S PETITION.

HOW much of human suffering is due to religious persecution, will never be

who saw in their own professions of faith all that was good, in the belief of others all that was vile; who gloried in the sufferings of heretics and were pleased to see the faithless



APPEAL OF BUNYAN'S WIFE.

known till the judgment day. Lives innumerable have been sacrificed, sufferings untold have been caused by the blind fury of bigots

perish. Fanatics have ever sat in judgment on the consciences of their fellows.

Reformers in every age have had to battle

with majorities and against oppression and tyranny. Their path has been anything but smooth. Amid the trials of their progress, however, their spirits have shone the brightest, and the undaunted faith which inspired them has eventually brought the reward it deserved. Nor in the terrible ordeals of reformatory houses have men stood alone. Women and children have also suffered. Their tender feelings have been outraged, and even creatures in the form of man have been found, whom the pleadings of helpless women could not move to pity, when offered in behalf of those brought to judgment because of the espousal of an unpopular religion. Such was the result of the appeal of John Bunyan's wife to the stern judge who had sentenced her husband to perpetual banishment, because of his religion, and ordered him committed to Bedford jail until a convenient season for fulfilling the cruel sentence. But in this case, as it frequently happens, God turned the injustice of man to good account, and from within the gloomy walls of a prison issued that immortal work "Pilgrim's Progress" which, it is said, has gone through more editions and has gained a wider popularity in different languages than any other book extant except the Bible.

This noble and unyielding man was born in 1628, at Elstow, near Bedford, England. In his youth he labored as a tinker, this being the trade of his father. Before his twentieth year he enlisted in the army and had some experience in military life, but this career being distasteful to him, he took the earliest opportunity of freeing himself from soldiering. Shortly thereafter he married and received as a partner one who subsequently exhibited every characteristic of a true wife. Her petition to the judge who had passed sentence on her husband, as represented in our engraving, though it touched the hearts of the spectators failed to melt the feelings of the stern administrator of the law. And so John Bunyan went to prison where he remained twelve years, earning for his family a scant living by making tagged laces.

Through the intercession of a high church dignitary he was released from jail, but still remained under the sentence of banishment which was only removed by the declaration of liberty of conscience by James II., after which time no restraint was put upon Bunyan's freedom. He labored diligently thereafter as a minister in the Baptist congregation till his death, which occurred at London in the year 1688.

A DREAM AND A PROPHECY.

I HEARD a dream related, a few days ago, by one of our leading brethren; and I am going to try and relate it to you, my dear young friends, that you may share the pleasure I enjoyed in listening to it:

"I had been feeling quite despondent" said the narrator, "for some time and felt to wonder over the future and what it held for us as a people. One night (this occurred about six years ago,) I dreamed a dream. Myself and a near and dear friend seemed to be out in a forest taking a walk. We were busily engaged in talking, and took little notice of our surroundings.

"Our path led us on and on and it occurred to me that we were entering a gorge or canyon. Still on we went, and narrower grew the gorge, and still narrower, until the high walls seemed so close as to form a hall-way, through which we could pass only in single file.

"As the path led on, this state of affairs grew worse and worse. I remarked to my companion, 'Well Brother—this is pretty close quarters.'

"At last, we were obliged to get down on our knees and crawl; still more confined became the onward road, until I, who was at the time rather corpulent, said to my companion who was a thin man, 'I can't go any farther.'

"'Oh yes, you must,' he replied, 'you can't go back, so you must hold on till we get through.'

"I was compelled to stop often to breathe as it seemed as though it would squeeze my life out of me.

"When completely exhausted, and feeling as though I must lose my very life, and at the second time of my telling my companion I could not hold on any longer, he called my attention to a faint glimmer of light ahead.

"That may be the signal of our deliverance,' said he.

"So it was. The path opened suddenly out into the wide, beautiful air of heaven, and we calmly pursued our way till we reached our homes.

"As we arrived at my companion's gate, a little child of Apostle —— (who lives in our city) came up and said her father had sent for us to come at once to his house. We did so, and when we entered the yard, the porch and yard in front seemed to be filled with our brethren, belonging to the order, a number of whom have passed behind the veil.

"As we stepped inside, Apostle —— remarked, 'Well now, Brother —— and Brother —— are come, I think we are all ready to start. But before we go, brethren, there is one word of counsel which I wish to give you. Follow me, and don't lose sight of me for a moment. Nor of each other. Keep your eyes on me, and on each other. Thus we'll get through all right.'

"Then we started out. After going some distance, we seemed to step off this globe, as it were, and to travel in the midst of space, always remembering our leader's caution. I could look down upon this earth, so far beneath me, and see the world and its inhabitants going busily about.

"Journeying on, we came to another globe or world, and stepped on it as naturally as possible. And such a world! Words of mine could not describe its transcendent loveliness to you. Streams of clear, sparkling water, scenery the most beautiful and sublime, singing birds and glowing flowers seemed to make up a vision of delightful reality. Fruits of various kinds and of the most delicious flavor, hung from the trees. There was an

endless variety of fruit and shrubbery. My companion and myself turned into a path to gather some. The trees seemed low, and we could pick it without reaching.

"While thus engaged, we noticed quite a commotion among the crowd of brethren, who were a short distance away. Hastening back we found the cause of all this excitement to be the presence of President Brigham Young, who was shaking hands and greeting the brethren with more than earthly pleasure. I never saw a countenance so resplendent with happiness and joy as was his. After the salutations were over he said to us:

"How do you like the situation? Are you pleased with the surroundings?' his countenance radiant with heavenly delight.

"We expressed our joy and satisfaction at the scene and its more than earthly beauty, adding that we felt our fondest anticipations were realized. That such happiness as was now ours, more than satisfied every wish of the heart.

"You will have to remain here a while, brethren,' said the President, 'but let me tell you there is still a better place beyond. I see from your countenance you can scarcely comprehend this, but I tell you again, there is still a better place beyond. I shall have to go away and leave you for a while, but I shall leave Apostle —— with you for a short season then I shall return and pay you another visit.'

"He then shook hands all around again and left us.

"My companion and myself then continued our walk, tasting and enjoying the most delicious fruits. We remarked to each other on the glorious beauty of our present dwelling-place and I said, pointing down to this world beneath us, 'Well, my friend, we are more than recompensed for all that we have endured down there.'

"Yes,' he replied, 'if we had suffered a thousand times more than we have, we are well repaid for it all now.'

This closed the dream.

A little word should be added: The dream

has in part had its fulfillment. The first brother who was a thin man, has, through a providential circumstance, escaped the trials of this raid. While the second in the dream who was, you remember, corpulent, has for the past four years been passing through these narrows.

In conversation afterwards this same brother (the narrator of the dream) told of some remarks and a prophecy delivered many years ago.

It was on the occasion of the dedication of the foundation of the Salt Lake City Temple.

"Some of the brethren and sisters," said President Young in his remarks on that occasion, "have expressed themselves as being sorry that they had not the privilege of passing through the experiences and trials of Nauvoo and our other mobbings and drivings. Especially is this the case with those who have come to us from foreign lands. Let me say unto you, not to grieve over this. If you remain faithful before this temple is completed, you shall see all the persecutions that your souls can possibly endure."

Shortly after that, Brother Heber C. Kimball took up the same theme and added the prophetic remark,

"Yes, brethren and sisters, you will get the persecution; and the 'fun' will commence when the temple walls reach the square."

I want to close this little article by assuring you my young readers that although the clouds about us and our parents and friends may yet become darker, light is only a short distance ahead. So, be faithful, and above all pray for those who are now suffering for Christ's sake!

Homespun.

WHEN summer suns their radiance fling,
O'er every bright and beauteous thing;
When, strong in faith, the evil day
Of pain and grief seems far away;
When sorrow, soon as felt, is gone,
And smooth the stream of life runs on;
When duty, cheerful, chosen, free,
Brings her own prompt reward to thee—
'Tis easy then, my soul to raise
The grateful song of heavenly praise.

THE BOOK OF MORMON LAND.

VI.—The Ruins.



THIS now generally conceded that the ruins in Peru represent two distinct periods, one being much older than the other. The ruins at Tiahuanuco, Old Huanuco, Grand Chimu and many other places represent the older civilization, and it also originated the great roads and aqueducts. In extent of territory the older civilization was much greater than the later, as we shall prove further on. The Incas only occupied the country from Quito to Valparaiso. The old race seem not to have advanced south of Tiahuanuco, but overreached the northern limit and spread over Columbia and North America.

A wide difference exists between the two civilizations. The first was highly civilized, understanding the arts and sciences as well as they were understood by the ancient Egyptians. Of the later civilization Squiers says: "It is relatively rude and poor, and it would appear that they were really the first architectural efforts of a young and miniature people." These distinctive features are readily recognized when a comparison is made between them, and even in places where both occupied the same site, as at Cuzco and Ollantaytambo, and where the ruins are all mingled together, yet the work of each can be readily recognized.

Advancing northward from Tiahuanuco the first *old* ruins we encounter are at Escoma on the eastern side of Lake Titicaca. They are very similar in construction to those of the fortress at Tiahuanuco, and consist of a series of five concentric terraces and stone walls surrounding a conical hill of great regularity of form.

At Guellenata on the north-east shore of the lake is another extensive hill fortress. At Lake La Raya on the summit of the ridge dividing the valley of Cuzco from the basin

of Titicaca are found traces of fortifications as though a garrison had been maintained at that point. Something over one hundred miles north of La Raya at the pass of Piquilacta hemmed in by cliffs on either side are massive stone walls between twenty and thirty feet in height connecting the cliffs and completely guarding the valley beyond. The wall is pierced by two gate-ways faced with stone, cut with skill and laid without cement. The walls are thirty-four feet high in the highest part and thirty-six feet thick at the base. This work is attributed to the first Inca, and was erected for defence against a warlike tribe on the south, and said to have been the limit of his dominions in that direction. We can scarcely reconcile this tradition with the idea that the Inca civilization originated at Lake Titicaca. It is probable that they found the walls there when they occupied the country and accounted for them as stated above. There are evidences that show they were not of Inca construction.

Just north of this fortress are the ruins of a walled city called by the Incas "Muyna." Its remains cover thickly an area of a mile square. The buildings were arranged regularly fronting on broad paved streets crossing each other at right angles. The whole was surrounded by a high stone wall, in places still twenty-five to thirty feet high, with a parapet running along the top and a space behind for its defenders.

We now come to the great fort of Sacsahuaman the ancient fortress of Cuzco. It is built on a broad headland projecting into the valley just north-west of the city. The point of the hill next the city is very steep and difficult of ascent. The defences consist of three lines of massive walls each supporting a terrace and parapet. The outer wall has an average present height of twenty-seven feet; the second wall is thirty-five feet within it and is eighteen feet high; the third is eighteen feet within the second and is fourteen feet high in its highest part, the total elevation is therefore fifty-nine feet. On the mountain side the fortress is even stronger

than on the side towards the city. Squiers says: "The remarkable feature of the walls of the fortress on its only assailable side is the confirmation with modern defensive structures in the employment of salients so that the entire face of the walls could be covered by a parallel fire from the moping of the defenders. This feature is not the result in any degree of the conformation of the ground but of a clearly settled plan." The walls are composed of immense blocks of stone, some of which measure twenty-seven feet high, fourteen feet broad and twelve feet thick. Stones fifteen feet long, twelve feet wide and ten feet thick are very common in the outer walls. Squiers computed the weight of one of the largest stones at three hundred and sixty-one tons. Garcilasso de la Vega, writing of these mammoth stones says: "It is impossible to believe they were cut out of quarries, since the Indians had neither iron nor steel wherewith to extract or shape them. And how they were brought together is a thing equally wonderful, since the Indians had neither carts, nor oxen nor ropes wherewith to drag them by main force. Nor were there level roads over which to transport them, but on the contrary, steep mountains and abrupt declivities to be overcome by the simple force of men. Many of the stones were brought from ten to fifteen leagues. It passes the power of imagination to conceive how so many and so great stones could be so accurately fitted together as scarcely to admit the insertion of the point of a knife between them. Many are indeed so well fitted that the joint can hardly be discovered. And all this is the more wonderful as they had no squares or levels to place on the stones and ascertain if they would fit together. How often must they have taken up and put down the stones to ascertain if the joints were perfect. Nor had they cranes or pulleys or other machinery whatever! But what is more marvelous of the edifice is the incredible size of the stones, and the astonishing labor of bringing them together and placing them."

Acosta says: "The stones fitted as perfectly together as if made for the place."

Squiers says: "The joints, what with the lapse of time and under the effects of violent earthquakes and the weather, are not now, if they ever were, so perfect as represented by the chroniclers. They are, nevertheless, wonderfully close and cut with a precision rarely seen in modern fortifications. It was no doubt an impregnable fortress under the system of warfare practiced in ancient times when slings and arrows were the longest reaching of offensive arms."

North-east of Cuzco, at Ollantaytambo in a valley opening into the plains of the Amazon are extensive fortifications, as if against an enemy in that direction. Extensive walls extend from the river to the cliff and zigzag up the mountain side, "to where a precipice more than a thousand feet high makes their prolongation impossible and unnecessary. The walls are about twenty-five feet high, built of rough stones, and have an inner shelf for the convenience of defenders." There again are found great blocks of stone, some of which are over twenty-one feet long, fifteen feet broad and eight feet thick. These stones were brought from quarries more than six miles distant and over three thousand feet up the mountain on the opposite side of the valley. There also the T clamp was used for fastening the stones, and the work of polishing and ornamenting was the same as at Tiahuanuca. In one of the terraces are a number of large stones, two or three of which are ornamented and decorated, one or two are only partly finished, the balance are rough. It would appear that the laborers were interrupted in their work and never returned to complete it. At Pisca, in the valley of Pucartambo, lying about twenty-five miles eastward of the valley of the Yucay and separated from it by an impassable snowy range, through which there is a single pass formed by the interlocking gorges of two considerable streams, there exists ruins of extensive fortifications. The pass is guarded at both ends by gigantic forts, quite

as remarkable as that at Cuzco. In places where it is hardly possible for a bold mountaineer to scramble up the steep mountain are built lofty walls of stone against the rock so as to leave neither foothold nor support for adventurer or assailant, "The ascent on the side of the town of Pisca is by a stairway partly composed of large stones which winds and zigzags along the face of the rocky escarpment in places hanging over dizzy precipices, next turning sharp around projecting bastions of rock, on every one of which are towers for soldiers with their magazines of stones ready to be hurled down on an advancing assailant. There is not a point to the very summit of the first peak of the mountain which is not somewhere commanded or somewhere protected by a maze of works which almost defy the skill of the engineer to plan and which baffle description."

It will be impossible for us to here describe all of the great forts and ruins known to exist in Peru. Enough has been said to enable the reader to form some idea of the extent and character of these works.

At Old Huanuco, Cauna, and other places in north Peru are ruins quite as imposing as those we have described. In fact from Quito to Lake Titicaca in almost every valley and almost every mountain pass are traces of fortifications. Humbolt met with these works in north Peru and Pizarro when he first crossed the Cordilleras, found strong works of solid masonry guarding the road. Prescott says: "They almost expected to see the dusky forms of the warriors raise over the battlements and to receive their tempest of missiles on their bucklers, for it was in so strong a position that a few resolute men might easily have held an army at bay."

Near this they encountered a second fortress of even greater strength than the first, "It was built of solid masonry, the lower part excavated from the living rock, and the whole work executed with skill not inferior to that of the European architect." Wonderful indeed are these works.

Hagoth.

DON'T KICK IT OVER.

YOUNG man, whatever you do, do well, but when it is done, *don't kick it over*.

This is the predominating evil that guides—or more properly “ropes in”—scores of our young men.

They launch out in life determined to gain wealth and a name at a single leap; but when an inkling of prosperity is visible they are dissatisfied. They wish to go too rapidly, and when they do possess a good thing, will not retain it; in other words, they kick it all over.

You know the old adage teachers: when you find good picking, keep it. Were this the motto of our young men the world would be better off today. But instability of the mind is the fearful current that undermines and loosens the ends of the various branches of business. It prys up the cross-beams and lets drop the underpinnings. It is the parent of discontent, and final misery. Fickleness keeps a man constantly in hot water; he does not stick to good picking, and, at length, down comes the once established firm with a crash—fickleness unfounds it.

A. T. Stewart once sold “Yankee notions” from a common peddler’s pack. Not a thriving business, to be sure, and we would not advise you to follow it—at any rate the young man of today, would consider it beneath his dignity to carry such a thing through the streets—but Stewart stuck to it, and today the world knows the result.

Isaac Milner was once a poor apprentice to a weaver. Natural push and a mind of dignity was the chisel that carved out this great English philosopher.

So with Rindley. A common mill-wright was not the situation to content the mind of so lofty an aspirant as he, and in him did England soon find one of her most gifted engineers—one to whom she soon looked up as such.

Show us a man who has prospered in life by a continual shifting from one occupation to another, and we will show hundreds who have been dragged down to misery and destitution by this fearful habit.

Show us a man who lurks about your street corners, inhabits the grog-shops and hell-holes, *disgraces* the alley gutter with his filthy, bloated carcass, and at length fills a drunkard’s grave with his poor, miserable, humanity-sickening form—a form that fails to excite sympathy even among the sweet, soaring angelic hosts; nay, the very devils who spurred him on to damnation now shrink from him with disgust; they really abhor the *thoughts* of him, leave alone his presence; show us such a poor, degraded wretch, we repeat, and ninety-nine times out of one hundred we will point him to you as a man destitute of a trade or vocation of any kind—a genuine “hanger-on” to humanity—a “beat” on society, and one whom his actual associates, saloon-loungers and rum-guzzlers, despised. Had this man a legitimate calling, he would not, nine cases in ten, have been here; not that a vocation, or something to do, *always* saves men from degradation. There are exceptions. Mechanics, and traffic men of every branch, fill drunkard’s graves; but occupation is the rudder that guides many—keeps their faces turned from the card-table and faro-bank, while slothfulness and inaction each tend to pull the chains that drag them into the abyss of abhorrence and maliciousness.

It matters not how wealthy a young man may be, he is always on the safe side to be engaged in some useful business. Let him take recreation—after business hours—and enjoy life like other men when their day’s toil is ended; but to be occupied is no disgrace—it keeps his fingers from mischief, and his person from the billiard-hall and beer-counter.

But it is “push” and *stability* that go to make up the business career of the world; and a man who possesses no “go ahead” in the nineteenth century may better withdraw from the ranks of social manhood, otherwise he will be ruled out by the voice of the people.

Young men, always let your motto be *punctuality*; your policy *honesty*; and when you find good picking, *don't kick it over*. H. C.

For Our Little Folks.

EVENING PENITENCE.

BRIGHT angels with pearly pencil,
Or shining golden pen,
If you've laid down my book for this evening,
Won't you please take it up again?

And write that I'm very sorry,
For all the wrong I've done;
That I haven't been truer and better,
Since I rose with the morning sun.

I'm sorry I felt so hurried,
While saying my morning prayer,
Yet was slow in washing and dressing,
Long in combing my hair.

Sorry I teased my mother,
About a new lace for my shoe,
When she was so busy with breakfast,
And the old one I had would do.

Sorry when father asked me,
The tank full of water to bring,
That I played around and forgot it,
Till I heard the school bell ring.

And then had to go without doing
The work he had asked of me,
When he is so kind and patient,
And good as a father can be.

Sorry, when baby was riding
A stick for a horse, that I
Put my foot on the end, and held it,
And made baby scold and cry.

I wish that instead I had kissed him,
Pleased him, and made him laugh;
It would have seemed so much kinder,
And been better fun, by half.

Please write, my beautiful angel,
That I am so sorry, and then,
That I'll try not to be so naughty,
Ever, ever again.

Tell the dear Lord that I love Him,
And mean His commandments to keep;
And ask Him to please forgive me;
Now I can go to sleep.

Lulu.

LETTER TO THE LITTLE ONES.

DEAR LITTLE FRIENDS:

Now that Santa Claus has made his rounds, the winter holidays have past, and you that are old enough are again in school. I will tell you about Christmas in our home.

At the Young Ladies' Conference held on Friday, four days before Christmas, one of the sisters who was asked to speak, said she had been thinking about Christmas. And had thought how nice it would be if everyone would do something really good, for someone needing to be helped, instead of buying such lots of toys for our children to throw about the house and door-yard.

I had thought about the same things. That evening when my children were all in bed, their father asked me what books and toys we should get for them on Christmas. Then I told him they had already a large number of good books which they had not yet learned. And they were in no need of toys of any kind. So, I said, let us give each of them some money and let them all spend it to suit themselves. This was agreed to, and the hard thinking of what to

buy to please each one was cheerfully laid aside, and we went to bed.

The next morning, Saturday, the Primary Conference was held. We gave the children their money for Christmas. They were all well pleased, and were thinking gaily of what they would buy, when I started with them to go to Conference, and then through town to see the holiday sights.

There were nine of the children, four of our own, and five others who are living with us this winter, and going to school.

As we walked along, I talked of the great blessings we have, and asked them what they thought they could do with their money that would bring them the most happiness. After telling over some of the good things we were to have for dinner on Christmas, I spoke to them of their missionary uncle in England. He had, at one time, not long since, fasted for three days together, because he had no money to buy a meal. The Lord heard his prayers then, and sent means with which to buy food.

The little ones, being reminded of this, all said at once, they would like better to send their money to their uncle than to spend it in any other way. These were their own feelings, without any reasoning on my part. All of them, from the eldest down to the youngest, three year old Heber, said they *wanted* to send their money to their uncle instead of buying anything.

Some of you, dear little brothers and sisters, will hardly believe me when I say that we walked all through town, and enjoyed the beautiful sights for hours, and not one of my darlings asked to buy, or to have bought any one of the tempting articles in the windows or show cases. Yet it is the truth. They laughed and talked, and enjoyed themselves greatly, but the sweet holy spirit which prompted their generous resolve never once left them.

To the three younger members of the household, Santa Claus came; it would have been unfair for him not to have visited them. But their beautiful linen books and lovely dolls all cost Santa Claus less than three dollars. While the sum collected, and sent in a holiday letter, to the missionary uncle, amounted to ten dollars. Not a great sum, truly, yet it may do great good.

Nor is this all. Our children agree that they have never spent a happier holiday time than the one just past. I hope thousands of families are learning this choice lesson, that "It is better to give than to receive." It is easy to think this, but it requires some courage and firmness, my little friends, to work the precious thought into action, without which it is not worth much.

OUR CHRISTMAS, 1888.

The day so pleasantly had passed,
With peace and love and quiet cheer;
The faintest shade had not o'ercast
Our children's faces, bright and dear.

The supper things were cleared away,
 The tree was lighted for awhile.
 With song and dance and laughter gay,
 All free, without reserve or guile.

Then recitations were begun,
 The older children all arose,
 And spoke their pieces, one by one,
 All poetry, none quoted prose.

"I want to walk in wisdom's way,
 I never told you this before ;
 I won't say any more to-day,
 But sometime I will tell you more."

This, little Evan gave us first,
 Then baby Heber said it o'er,
 And paused—then, from his pure lips burst—
 "And, mother, shall I tell you more?"

"What more, my darling, do you know?
 Yes, tell us something, if you can ;"
 His sweet face wore a hallowed glow,
 With poise and action like a man :

"I can tell you that Jesus was hung on the
 cross, where the wicked Jews nailed Him,
 after they had struck Him with sticks, and
 whipped Him !"

The power I cannot explain,
 The pathos and heroic force,
 Which none had ever sought to train,
 Of this unstudied, first discourse.

We wondered that our baby's heart
 Should thus be moved to speak that night,
 Of Jesus' suffering, so apart
 From all things 'round him, gay and
 bright.

Yet, how appropriate ! we said,
 That infant innocence should bring,
 That night, the thought of how He bled—
 Our blessed, heavenly Savior, King !

Lula.

QUESTIONS AND ANSWERS ON CHURCH
 HISTORY PUBLISHED IN
 NO. 23, VOL. XXIII.

1. WHILE the Prophet and Patriarch were being murdered at Carthage, where was Governor Ford?
 A. At Nauvoo.

2. What had he been told just before leaving and while on the road from Carthage to Nauvoo? A. That it was the intention of the mob to attack the jail and kill the prisoners.

3. Had he been a man of his word, and not in sympathy with the mob, would he not have remained at Carthage to try and avert the calamity which befel the martyrs.? A. He would.

4. What did he do after reaching Nauvoo? A. After the people were called together, he made an address to them.

5. What was the nature of this address? A. It was one of the most insulting and infamous speeches ever delivered by a man in his position to a free people.

6. What was heard while he was speaking? A. A noise as though it might be the faint sound of thunder from afar.

7. What is that sound supposed to have been? A. As it was the time the tragedy was enacted at Carthage it is thought the sound was the faint report of the signal fired by the mob after it was accomplished.

8. What did the governor and his companion do after the meeting?

O HAPPY child ! How large thy cradle seems !
 'Tis earth, and heaven, and all ;
 But once a man the boundless world,
 With all thine ever restless dreams,
 Shall be to thee too small.

A. They went to the Mansion, mounted their horses and rode off.

9. Whom did they meet, and what news did they receive when a few miles from Nauvoo? A. George E. Grant and David Bettisworth with the sad news of the murder of Joseph and Hyrum and the shooting of Elder Taylor.

10. What did the Governor do? A. He would not let them proceed to Nauvoo, but took them back with him to Brother Grant's house.

11. Why did he do this? A. That he and the people of Carthage might get far enough out of the way before the news reached Nauvoo.

THE names of those who correctly answered the Questions on Church History in No. 23, Vol. 23, are as follows: Mary E. Porter, Ella Jarvis and Susie Milne.

QUESTIONS ON CHURCH HISTORY.

1. WHEN were the people admitted to see the bodies of Joseph and Hyrum? 2. How many visited the Mansion on this occasion to view the bodies of the Prophet and Patriarch? 3. What took place in the afternoon? 4. What was done with the bodies? 5. Why was this course taken in relation to their burial? 6. What sort of feeling prevailed among the people outside of Nauvoo at this time? 7. What reasons were there for this? 8. Who ar-

rived at Nauvoo with a message from Governor Ford to the City Council? 9. What was the nature of their instructions? 10. What were they instructed to do at Warsaw? 11. When the City Council met how did it answer these enquiries? 12. What was stated in the first resolution? 13. What was the effect of the second? 14. What did the next contain?

CHEERFULNESS.

GIVE us, O give us, the boy who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniform joyous—a spirit of sunshine—graceful from very gladness—beautiful because bright.

CHANGE.

SHIPS, wealth, general confidence,—
All were his;
He counted them at break of day;
And when the sun set! where were they?

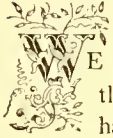
The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, JANUARY 1. 1889.

EDITORIAL THOUGHTS.

Our Stake Academies. Public Schools.



WE REGRET to hear that in some of the settlements where academies have been opened, under the auspices of the General Board of Education, the principals have made arrangements to have meetings of their schools at ten o'clock on each Sunday morning. The reason we regret that such meetings have been appointed is, that they are likely to seriously interfere with and draw off pupils and teachers from the Sunday schools, and divide the interest that should be maintained in such schools.

The object to be accomplished by establishing academies in the various stakes was not to weaken the efforts which have been made by organizing Sunday schools to educate our children in the principles of our religion; but to furnish increased facilities for them to get more thoroughly grounded in those principles.

It is not the design of the General Board of Education in establishing stake academies to interfere with or lessen the interest of the young people in Sunday schools. The benefits which have attended their establishment and organization in our cities and villages are well-known to all observers. They are appreciated by all who have seen the excellent results which flow from them, and every lover of Zion who desires its prosperity, would deplore the necessity of discontinuing them or the weakening of their usefulness, influence or efficiency.

We understand the feelings of the members of the General Board of Education upon this point, and know that the principal of any of the stake academies who forms any

school on Sundays to interfere with the operations or influence of the Sunday schools, does so without their approval and in opposition to their wishes. We feel sure, also, that Elder Karl G. Maeser, the General Superintendent under the General Board of Education, has no desire to have the interest in Sunday Schools lessened by the drawing away from them of pupils in other directions.

There is no necessity for any school to be organized on Sundays outside of the regular Sunday schools. If the principal or teachers of any of the academies are desirous to promote the education of their pupils in religious subjects, why not connect themselves with existing Sunday schools? This is the direction in which they should apply their labors. If the Sunday schools are not so efficient as they think they ought to be, drawing off from them and weakening them will not help them. As Latter-day Saints we do not want division. Rather let the principals and teachers of the academies join with the Sunday schools, give them all the aid and influence they can, kindly and in a proper spirit show their superintendents and teachers how they can be improved, and in this way show themselves to be the true friends of education and improvement. If there is a superintendent of a Sunday school who would not gladly welcome help and suggestions from the principal and teachers of the Stake Academy when offered in a proper spirit, he is unfit for the position. Teachers of theological classes are needed in many of the Sunday schools, and by acting in this capacity, any principal of an academy can find a field of usefulness that will call into exercise all his knowledge and powers.

WHILE upon this subject it will not be improper to allude to other meetings which are sometimes held on Sunday morning, and which interfere with the Sunday schools. It should be the aim of all the officers of wards and stakes, and of the various organizations among the Saints to keep up the interest of the children in the Sunday schools. This is

not an object that appeals to the officers of Sunday schools alone; it appeals to every parent and every officer and member in the church, to every one, in fact, who has the welfare of the rising generation at heart. Meetings which require the attendance of superintendents or teachers of Sunday schools necessarily cause a suspension of the Sunday schools. And though such meetings may not be of frequent occurrence, they have the effect to interrupt the school, to unsettle the children and lessen their interest in regular attendance.

We trust this subject will receive the attention in all the wards and stakes which its importance deserves.

THE Catholics are much opposed to the system of education taught in the public schools of this country. The *Catholic Review* accuses the Protestants of knowing very well "that the tendency of the godless public schools, by which, of course," it says, "we mean schools in which no positive religion can be taught, is to train up a generation of more or less educated pagans, and they [the Protestants] are willing that their own children should be trained under such a system rather than allow Catholics to teach their religion to their own children."

The comments of the *Catholic Review* upon this subject are worth reading, and we give them herewith. Speaking of the policy which governs the public schools, it says:

"We do not believe that their narrow, hide-bound spirit of prejudice and bigotry is destined to dominate the public sentiment of the great American people for all time to come. The independent, thinking, conservative portion of the community are becoming more and more convinced of the necessity of a thorough religious basis for morals in the education of our children, and they will by and by get tired of the fanaticism which not only refuses the right of religious instruction in our public schools, but would actually force their Catholic fellow-citizens to abandon their parochial schools and send their children to the public schools in which all positive religious instruction is prohibited and which, therefore they cannot conscientiously patronize, and we firmly believe they will not only insist upon the rights of Catholics to educate their children as they please, but they will manage to do justice to Catholics by allowing

them a fair *pro rata* share of the school money, or adopting the denominational principle, which seems to be the most feasible plan, and the fairest to all parties, in our public schools."

It may be that the hopes of the *Review* respecting allowing the Catholics (and why not other denominations?) a fair *pro rata* share of the school money, may be fulfilled, notwithstanding that when this was proposed in our last legislature as a plan to put in operation here in Utah, it was declared to be "un-American."

IT HAS been suggested to us many times that a change in the form of the JUVENILE INSTRUCTOR would make it more convenient for preservation and binding than the form in which it was being published. But we were reluctant to make a change. Twenty-three volumes have been published, and with the exception of the first volume they have all been published in the one form. This form had grown very familiar to the EDITOR, and its features have been like those of an old friend to whom he had become greatly attached. At last, however, the conclusion has been reached that it is better to change the form of the publication, and thus meet the wishes of our friends and put it in a better shape for binding. With the commencement of Volume XXIV. the JUVENILE INSTRUCTOR appears in its new form. We hope it will please and give satisfaction to all our patrons. We can assure them that we shall spare no pains to maintain the past reputation of the magazine, and do all in our power to make it still more useful and attractive. Our constant desire is to have the JUVENILE INSTRUCTOR fill its mission of instruction and love to the rising generation of these mountains, so that it will be a living power in shaping their lives and characters and its teaching always be remembered by its readers with profit and pleasure.

SAVE when you are young to spend when you are old.

OUR NEW YEAR'S ECLIPSE.

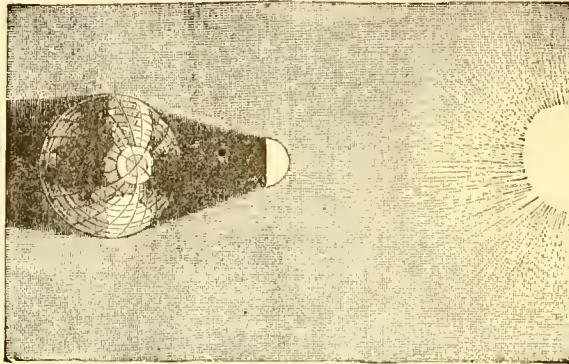
TO-DAY there will be a total eclipse of the sun, a rare occurrence in this part of the world, but a phenomenon frequently taking place as relates to the world at large. There will be two more solar eclipses this year, but neither of them will be visible, either totally or partially, in any portion of the United States; and these circumstances, coupled with the general interest felt in the subject, make the celestial event of to-day one of unusual importance. So much so in this case that astronomers from a great distance have come westward for the purpose of taking observations, bringing telescopes, photographic apparatus and other scientific appliances with them.

The belt of territory within which the obscuration of the sun will be total is as follows: Commencing at a point on the Pacific Coast fifty-five miles north of San Francisco as a belt 100 miles in width, northerly from that point, and extending north-easterly and curvingly to Lake Winnipeg, Manitoba,

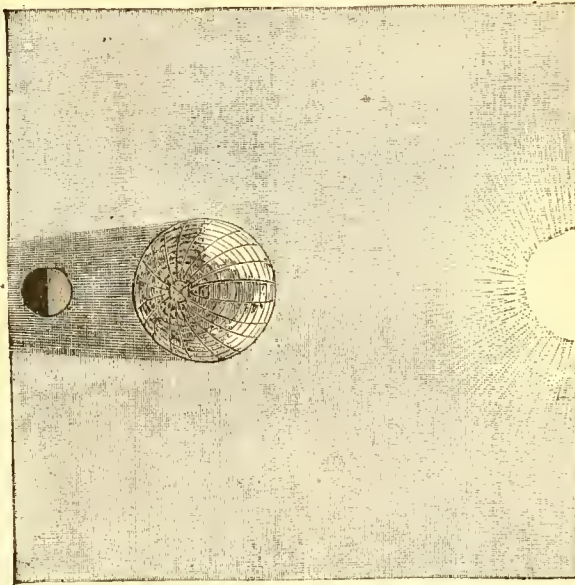
where the shadow leaves the earth. This makes the territory covered by the shadow of totality easily accessible, railways and other means of communication being abundant. It should be understood, before proceeding further, that the belt spoken of does not maintain the uniform width of 100 miles with which it reaches the Pacific shore; the further inland it travels, the narrower it becomes, and when it leaves the United States and enters the British possessions, it will not be more than half as wide

as at first. This is not owing to any cause easily explained to the juvenile mind, and our young friends will know more regarding it hereafter.

The path of totality traversed scarcely touches Utah at all. Its southern limit will cut across the northwest corner of our Territory, about three miles from the extreme point. Anyone within that narrow limit would see the sun completely hidden for just an instant; that is, it would "go out" all at once, and before ten could be counted, a



EARTH. MOON. SUN.
ECLIPSE OF THE SUN.



ECLIPSE OF THE MOON.

bright, narrow strip of light would peer over the western edge of the dark body, thus put-

ting totality at an end ; for so long as even a shimmer of light from the "god of day" appears, all the fine effects attendant upon a total eclipse are gone.

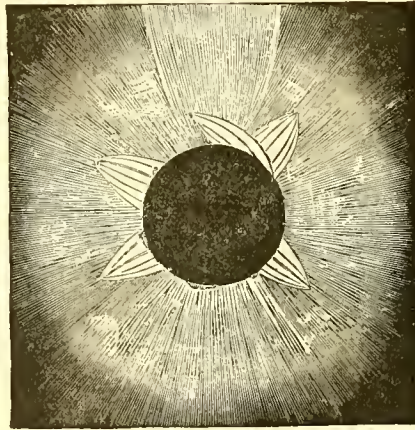
In Salt Lake City, about ten and three-fourths digits (a "digit" is one-twelfth of the sun's diameter) will be hidden ; even this narrow margin will afford so much light that it cannot well be looked upon with the naked eye, nor could it comfortably be if there were only one-tenth as much, so intensely brilliant is our source of light and heat ; smoked glass or some other semi-opaque substance will have to be used at all stages of the eclipse, to obtain a satisfactory view.

The points at the center of the belt spoken of will enjoy the longest period of obscuration. This will be thirty-five miles due north-west of the north-west corner of Utah, but the most accessible and convenient point to go for the purpose of observation, from this country, will be Pocatello, Idaho, where the sun will be entirely hidden for at least a minute, and a few miles further to the north-west or thereabout, up to twenty miles at a right angle with the course of the belt totality, will lengthen the period of view, and at the distance named it will be of about one and three-quarter minutes duration.

The cause of all solar eclipses is the passage of the moon between our earth and the sun. The moon is not the only planetary body whose orbit lies between us and the centre of our system, nor does it enjoy the special distinction of intervention between us. There are two worlds somewhat like our own—Venus and Mercury—which are within the sphere existing between us and the sun, and the smaller of them—the latter named—while much larger than the moon—is too small to

be seen except when it sets much later or arises much earlier than the center of our system. Venus is nearly as large as our earth, and yet when either of these get between us and the sun there is not the slightest perceptible obscuration and no diminution of light whatever ; in fact, it is only by the aid of telescopes, or at least good glasses, that the planets can be seen in such position. The reason for this is that they are so much further away than the moon, and even the latter does not always completely hide the face of the sun. It is further from us at some times than at others, and when it gets between us and the

sun and is furthest away, it has a ring of light completely around it, and this is called an annular eclipse. These are not of so much value to astronomers or those in quest of scientific results, nor are they so beautiful or desirable to behold as the total eclipses, for reasons previously suggested. In that of to-day, the moon will be in "perigee," or at the nearest point in its elliptical orbit around



ECLIPSE OF 1858, SHOWING PROMINENCES.

our earth, and will thus have the effect of covering the sun's face completely ; at the most westerly point and in the center of the belt of totality (this will be Ponta Arena, California), it will remain hidden for two minutes.

As we have said before, the solar eclipse is not a rare occurrence. This one will be the 44th that has occurred since the great one of August 7, 1869, whose belt ran through the northern territories and on through the middle states. But between that and this there has only been one, that of July, 1878, whose path was almost at right angles with that of to-day, proceeding from Alaska south-easterly, and in about the same relative position to this Territory as the latter. The time of totality

varies considerably, the longest recorded being less than eight minutes, while the average is only some three minutes, so that the period to-day will be decidedly less than the average, as previously shown.

A total eclipse, when all the conditions are favorable, is one of the grandest spectacles human eyes ever rested upon. The black notch appearing on the western limb of the sun at the commencement encroaches still further and further upon the dazzling disc, until nothing is left of it but a very narrow crescent, the horns of which are close together; in a moment more the light has entirely gone, the sun seeming to drop behind a black screen, and instantly such planets as are near him and some of the brighter and larger stars of the first magnitude beautifully blaze out upon the firmament. But these are apt to be but little noticed by the general observer; the grand point of interest is the corona, or halo of vari-colored jets of light projecting in every direction from the dark edge of the moon, but which has no reference to it, the effulgence being the sun's photosphere brought into the field of vision by reason of the central source of light, which it surrounds as our atmosphere does the earth, being for the time lost to all beneath it. Once seen, the phenomenon is never forgotten and it is worth going some distance to see.

Our illustrations give a very fair representa-

tion of the celestial arrangement by means of which eclipses are produced and some idea of the general appearance of a total obscuration.

Of course a faithful reproduction of the scene by means of black ink and white paper would be impossible; so we can only come

as near to it as the means at our disposal will permit, and leave the rest to the readers' imagination.

We may in a subsequent number of the INSTRUCTOR, take up this interesting and very instructive theme again, and give our readers some points with reference to the use to which scientific men put eclipses, and the means by which they are able



CORONA OF ECLIPSE.

with the greatest accuracy to foretell when and where they will occur. This is one of the beauties of science—that its laws, being given by God, are unchangeable and allow of the utmost precision, when properly and correctly understood, in predicting the occurrence of future events.

THE mind and heart are like a house in which we take lodgers. The guests may be honest and quiet, or, on the other hand, noisy and destructive. Let us beware, then, of the ideas to which we give hospitality; let us not pick up at random in any book or journal which falls into our hands. There are ideas which, once admitted, can be dislodged only with great difficulty.

GEMS OF TRUTH.

Apostasy.



SHUN every evil thought, word and act; cherish the Holy Spirit, make it your guide, and thus avoid apostasy.

JUVENILE INSTRUCTOR, Vol. 6, p. 39.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. PAUL, *Heb. vi, 4-6.*

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the sin against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world or in the world to come.

JESUS CHRIST.

When a professed saint leaves the fold, and by sinning degrades himself or herself, the imps of darkness and the fiends of hell shout in triumph over the victory they have gained, while the unbeliever smiles in derision. How great will be the curse of those who show such a light to guide the wandering footsteps of those yet in darkness. And how fearful will be their fall from the light of the gospel into the darkness of doubt and despair. Latter-day Saints, shun vice as you would the most venomous reptile, curb your passions, keep your hearts fixed on the spotless purity of the righteous, and avoid everything that will in the least degree alienate you from the love of Christ and His glorious work, and which would cause you to "sin against the Holy Ghost" by denying the truth; and thus labor constantly to escape the dreadful penalty of those who, being lost to repent-

ance, "crucify the Son of God afresh, and put him to an open shame."

J. L. ROBINSON,
Mill. Star, Vol. 43, p. 582.

Pride cometh before a fall, and the pride which boasteth of itself is contrary to the spirit of the gospel of Jesus Christ, which teaches humility and long-suffering, and inspires the heart with love to all of God's creatures, so that he who despiseth his brethren and sisters has lost the spirit of God, and consequently, the spirit of the gospel, and is in danger of apostasy.

J. DEWSNUP,
Mill. Star, Vol. 35, p. 627.

Napoleon, we believe, it was who said that there was only one step from the sublime to the ridiculous. We never knew an apostate from this church to undertake to defend his own course and to assail the presiding authority in the church who did not take this step.

Mill. Star, Vol. 32, p. 18.

There is no enemy which a country has that is more bitter than a man who is a traitor. We see this in the war of the Revolution. Benedict Arnold was a trusted leader in the American armies, yet he became a traitor and sold himself for gold, and became a most hateful enemy to the country of his birth and the cause to which he formerly belonged. The same is true of apostates from the church of God; men who deny their God and the faith which they have received, and turn against them, often become most bitter opponents to the gospel and the people of God.

JUVENILE INSTRUCTOR, Vol. 6, p. 23.

The real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church, was, *because the Christians were turned heathens again, and had only a dead form left.*

JOHN WESLEY, 94th Sermon.

We never look for consistency in apostates from this church; for of all people, they are the most illogical and inconsistent.

Mill. Star, Vol. 32, p. 18.

Who among the saints of ancient times could have supposed that a race of people would arise professing to believe in the revelations of old time, but considering that all new ones were entirely unnecessary? The worshipers of Baal were more consistent than apostate christendom, for they had a faint hope that Baal would hear and answer them; but modern divines have no expectation that their God will say anything to them or to their followers.

ORSON PRATT,

Pamphlet, Universal Apostasy, p. 106.

Ben E. Rich.

THE SACRAMENT OF THE LORD'S SUPPER.

THE many tourists visiting the Tabernacle in Salt Lake City during the summer express their astonishment at seeing so large an audience meet for worship, and some of them take exceptions to our manner of administering the Lord's Supper, expressing themselves as being shocked, at the irreligious manner (as they suppose) in which the precious emblems are partaken of by the Saints. In explanation of our method of administering and our views on this subject, I offer the following:

Jesus when on earth, while celebrating the Passover with His disciples, and knowing that the time for the sacrifice of His life drew near, instituted what is known as the sacrament of the Lord's Supper.

The incidents connected with this supper, are described by Matthew, Mark and Luke, in that brief manner so characteristic of the New Testament; and while we might wish in our hearts for a more lengthy and detailed account of this and other grand passages in the life of our Redeemer, enough is written to guide us aright in its administration.

The Latter-day Saints in this, as well as all other ordinances and principles of the gospel, have other instructions for their guidance, equally as authentic as those contained in the

Bible, and in no way differing therefrom. The Book of Mormon and the revelations to Joseph Smith contained in the Doctrine and Covenants instruct us in the manner of the correct administration of the sacrament—no conflict occurs between the directions as given by the boy Prophet, and the Bible.

For instance, gentle reader, take you the book of Doctrine and Covenants and on turning to page 128 you will find the prayer to be offered in the administration of the bread and wine. Its simple beauty of language, or its effectiveness and completeness of construction, in covering the points designed and included in the spirit and inspiration attending the scene, as described by the Evangelists, who have written descriptive of the occasion of its first administration, cannot be excelled; as well might you try to add to the beauty and effectiveness of the Lord's Prayer, for both were given by the same power and spirit.

The manner of our administration of the rite is questioned—our Christian friends are surprised at the liberality of our administration of this ordinance; they have become accustomed to behold its administration to the select few, and yet the form and instructions contained in the prayer book of the United Church of England and Ireland in regard to the administration of the Sacrament, are very matter of fact, and much to the point.

We are apt to ascribe to the situations and scenes attending the life of our Savior while on earth, a peculiar halo of unreality. While He did many mighty works and miracles by the authority and power given Him by His Father, the Son of God was on a mission so real, so full of earth-life and earthly suffering, so common-place at times, that even John doubted His identity and sent asking, "Art thou He that should come, or do we look for another?" He was cradled in a manger—of parentage so poor that the offering of doves was accepted as a sacrifice from the mother's hand, instead of the typical lamb—the offering of the rich, at the birth of their male children. The flight into Egypt was no royal

progress. The humble Nazarene was an associate of poor fishermen, and only in His death was any regard shown Him by the rich, when Joseph of Arimathea gave Him a costly and rich sepulchre.

His communion was not with the select few, as some so-called Christians would have it, but to all the world. He fed the multitude. His blood was shed for sinners, both rich and poor, and who of the race now living or gone before, escape from this classification. His last supper was eaten with men like unto men who now live upon the earth; one of the guests was the traitor "the hand of him that betrayeth me is with me on the table"—the Judas—execrated by all men as the vilest of sinners; Peter was there, who presently denied Him: and at that very supper there was a spirit of strife among the participators, in regard to which was the greatest.

Thus we find these men, His disciples, had their weaknesses. We are wont to associate with the Apostles' names a sanctity, that would carry them from their real position, and belie the words of Paul, who said, "When I would do good, evil is ever present with me;" which acknowledgment would, no doubt, also apply to the Twelve with whom he labored.

These men, then, had their weaknesses like unto us, their brethren of the nineteenth century, and although we find this view of weakness running through all our race, we must not give way to sin; not even to those petty sins and weaknesses for which we obtain forgiveness, when we come with contrite hearts confessing them to God, and partake of the emblems of His Son's death and suffering, by which we are again made free.

Our large congregations—such as the Tabernacle of Salt Lake City contains, also the congregations present at the meetings of the people of any of our Wards, where come to worship the aged and the young, from the gray-haired Patriarch to the babe at its mother's breast—present a spectacle which is not seen at the communion table of any of our Christian friends; but the congregations of these meetings present the very class of

humanity for which Jesus lived and died: and when we consult the Book of Mormon, we find that it is recorded (*III. Nephi, xix, 1.*) that the multitude to whom He administered His Supper, consisted of men with their wives and their children.

The command is given that the administrator shall not knowingly allow anyone to partake of the Sacrament unworthily, but the unworthy partaker thereof, though deceiving others, eateth and drinketh damnation to his own soul. The sacred rite should be administered in all solemnity, and a suitable service of vessels provided to convey the emblems to the people present without unnecessary delay.

That children of tender years should be allowed to partake of the sacrament does not impair its sacredness. The Latter-day Saints hold that children before reaching years of accountability "*are such as the kingdom of Heaven,*" and having claims thereon, as enunciated by Jesus; surely these should not be forbidden, when He forbade them not.

You, my readers, the youth of our people, who partake, have been instructed, and have read for yourselves the history of Christ's mission upon earth, and although we associate so great an air of mystery with the atonement, it is said in regard to the plan of life and salvation, "A wayfaring man, though a fool, need not err therein."

The grandeur of Christ's life and teaching, is the simplicity that characterized Him, from the cradle even to His resurrection, for when re-appearing among His disciples, He chose the simple but effective mode of eating in their presence to reassure them, when their fear had turned to joy at His presence, that it was He, Himself.

Thus a reality, pertaining to earth and its children, followed our divine Master through all His life, and although we cannot follow Him to the celestial worlds, many have faith that He lives, while many know He lives, and is preparing a place that where He is they may be also.

For the future we trust Him, we know there is an efficacy in partaking of the emblems of

His flesh and blood, as He promised, and that those who worthily eat and drink are recipients of the Holy Spirit, with its aid, its comfort, strength and light.

The sacrament is an outward ordinance, an observance instituted to command our obedience, like all other ordinances that call forth the action of the agency of mankind, yet the action of the mind, and the soul of the participants must be sincere to bring the peaceful influence of the Holy Spirit to the communicant, for the powers and blessings of the heavens cannot be obtained only by principles of righteousness.

A due solemnity should characterize the administration and reception of the Sacrament. At His birth the heavenly hosts sang their songs of joy, at His death the heavens were clothed in blackness, and the earth trembled at the awful crime, and the passage of Christ's spirit to paradise; so we, with all due solemnity, should recall His suffering and death, that we may live at peace here and behold the face of our Father and our God, when we shall have honorably filled our mission and probation on this earth. *F. B.*

DAIRY SCHOOLS IN DENMARK.

IN CONNECTION with agricultural schools there have been instituted in Denmark schools for the education of girls in all that pertains to a dairy. There are six such schools in Denmark, all very prosperous. One of the principal of these is the "Thuneland-brugs Skole," or agricultural school of Thune.

Attached to the school are about a hundred acres of land with a dairy of twenty cows, but adjoining is a farm of one hundred and thirty to one hundred and forty cows, of the Angelo kind, which was brought into notice at the French Universal Exposition in 1856. This institution is open for boys from Nov. 15th to Aug. 1st, and for girls from Sept. 1st to Nov. 1st. The girls for two months' board and tuition pay the low charge of thirty-five Danish crowns, or about eighteen dollars.

A French writer who visited this institution found in attendance sixty-two beautiful and vigorous young girls. During the morning they were engaged in the dairy. Twelve in four sets of three each, received a hundred quarts of milk wherewith to make cheese. Others were engaged at the churn. Each girl goes through all the processes connected with milking and the use of milk, and these are fully and clearly explained by the teachers.

In the afternoon the girls are taught to reckon and keep accounts. They are also especially instructed in natural history, the physiology of the cow, the best kind of nutriment, the function of the mammary glands, etc. They also spend a good deal of the time in singing.


These schools are of great advantage to the health and practical knowledge and skill of the future wives and mothers of Denmark. In their general features they seem well worthy of imitation. In one particular their example is especially valuable. One of their chief aims is to inculcate in the girls a feeling of patriotism, or love of country. They teach them that the permanent welfare of a land depends in great measure on its agriculture, and lead them to cherish a preference for a rural life rather than the greater luxury, but weaker health, and more frequent vicissitudes, of a crowded city. It would indeed be well if by some means a similar lesson could be impressed on the minds of the maidens of our own land, who are far too ready to seek a home in the cities, and thus to draw the young men thither also.

THE BOUNTIFUL GIVER.

The golden sunshine, vernal air,
Sweet flowers and fruits, thy love declare;
When harvests ripen thou art there
Who givest all.

O Lord of heaven and earth and sea,
To thee all praise and glory be!
How shall we show our love to thee
Who givest all?

TOPICS OF THE TIMES.

URING the war of extermination which was waged among the Jaredites, the leaders in the closing battles were Shiz and Coriantumr. The entire nation, so far as we know, was utterly blotted out of existence excepting two individuals—the prophet Ether, whose record of the closing battles has come down to us through Moroni, and King Coriantumr. For four years before the battles occurred the rival forces were gathering all their strength and making every preparation for the final issue. There were no neutrals anywhere on the continent; but all the men, women and children took sides; those who favored Shiz joined his army, and those who favored Coriantumr arrayed themselves under his standard. Day after day did these people fight one with another, until at the close of the fifth day there were but fifty-two of the adherents of Coriantumr and sixty-nine of the followers of Shiz who were left of the entire nation. By the night of the sixth day these were reduced to thirty-two on the side of Shiz and twenty-nine on that of Coriantumr. On the seventh day they fought for three hours and then the men of Coriantumr fled; but Shiz and his people pursued them, and on the eighth day they overtook them and the combat was renewed with such fierceness that everyone on both sides was killed, excepting the two leaders Shiz and Coriantumr. Shiz himself fainted with loss of blood and laid prostrate before his foe. But Coriantumr himself was exhausted, and for awhile, until he had leaned upon his sword and rested a little, was unable to strike another blow. When he had recovered somewhat from his exhaustion he cut off the head of Shiz; and the sacred record informs us:

“That after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died.”

There has been a disposition on the part of some objectors to the Book of Mormon to

ridicule this description of the death of Shiz, and to make it appear that it would be impossible for a man whose head had been cut off to raise upon his hands and fall and struggle for breath as Shiz is said to have done. But Dr. Paul Loyer has lately published a work in Paris (“Bureaux du Progres Medical”) in which he treats of the decapitation of human beings.

The simple question with which he deals is: What passes in the head of a decapitated human being?

Is there any fact in the oft-repeated story that the head lives for some moments after it has been separated from the body? In connection with this belief Dr. Loyer quotes a terrible story told by M. Petitgand about an Ananite who was beheaded by the sword in 1875 at Gaigon:

“The place of execution was the Plain of the Tombs, a vast sandy tract, serving as cemetery to the Anamites and the Chinese. Four Anamite pirates, taken with their arms in their hands, were to be beheaded. The chief of the band, a man in the prime of life, energetic, muscular, brave without boasting, and firm to the last, had attracted my special attention, and I had decided to make my observations on him only. Without losing sight of him for a single moment I exchanged a few words in a loud voice with the officer in charge, and noticed that the patient was also looking at me with the liveliest attention. The preparations having been completed, I took my stand at a distance of about two yards from him; he knelt down, but before bending his head he exchanged a rapid look with me. His head fell down at the distance of about a yard and a quarter from where I stood; it did not roll in the usual way, but stood with the surface of the wound resting on the sand—a position by which the hemorrhage was accidentally reduced to a minimum. At this moment I was terror-struck at seeing the eyes of the doomed man fixed frankly on my eyes. Not daring to believe in a conscious manifestation I went quickly to one side of the head lying at my feet, and I found that the eyes followed me. Then I returned to my first position; still the eyes went with me for a short distance, and then quitted me quite suddenly. The face expressed at that moment a conscious agony, the agony of a person in a state of acute asphyxia. The mouth opened violently as if to take in a breath of air, and the head, thrown off its equilibrium by the motion, rolled over. This contraction of the maxillary muscles was the last sign of life. Since the moment of decapitation from fifteen to twenty seconds had passed.

The raising of Shiz on his hands and his struggle for breath, as described in the Book

of Mormon, was no greater effort than the moving of the eyes of the pirate chief as they followed M. Petitgand when he changed his position, or the pirate's struggle for breath which was so strong as to cause his head to roll over.

Dr. Loye, however, quotes a curious old story concerning the acts of a beheaded man that is still more wonderful than the testimony of either the Book of Mormon concerning Shiz or that of M. Petitgand respecting that which he witnessed at the execution of the Anamite pirates. He says :

"This partisan (Schavenburg) was caught together with four of his associates, and they were all condemned to death. They were already on their knees, ready to submit to their fate, when Schavenburg addressed the judge, asking that his four companions might be ranged in single file in front of him, at a distance of eight feet from each other. 'If,' he said, 'after I am beheaded, I get up and walk up to the first of my comrades, will you pardon him?' The judge thought he was pretty safe in complying with the request. 'But if I walk up to the second, the third and the fourth, will you pardon those also?' The judge replied that he would obtain their pardon from the Emperor. The partisan was satisfied, bent his head, received the mortal blow, and his head rolled down; but to the great surprise of the judge and the spectators, the body got up, walked along, passed the first, second, third, and fourth of the condemned men, and fell down. The occurrence was told to the Emperor, who pardoned the four criminals."

The Editor.

THE THIRTEENTH WITNESS TO THE PLATES OF THE BOOK OF MORMON.

IT IS well known that three witnesses as well as Joseph Smith, testify of seeing an angel and hearing his voice, also of seeing the plates containing the characters from which the Book of Mormon was printed.

There are eight witnesses who also testify of seeing and handling the gold plates. Twelve witnesses including Joseph Smith. The thirteenth witness is Mary Musselman Whitmer, the wife of Peter Whitmer, sen., and mother of five of the witnesses. In 1887, we had the pleasure of

visiting Uncle David Whitmer, as he is so familiarly known, and at other times since we have visited him, and held many familiar conversations with him on the subject of the coming forth of the plates, the translation of them, and the visit of an angel, which never failed to inspire him with enthusiastic delight. On one occasion while sitting with Uncle David by the fireside, he said: "My mother died while sitting in that very chair you are now occupying." He feelingly spoke of the virtues and good acts of his mother, and her kindness to Joseph Smith, the Prophet, and his party, while they were translating the Book of Mormon at his father's house in Fayette, Seneca County, New York.

While in this mood of conversation he related to me, a visit of the angel Moroni to his mother. Uncle David said: "My mother went to the barn to milk the cows, where she met a mysterious personage who showed her the golden plates, turning them over leaf by leaf, with the exception of a portion of them which were fastened together with rings (the sealed part of the plates).

David said this occurred after he had seen the same messenger on the way from Harmony to Fayette. When he brought Joseph and Oliver in his wagon from Harmony, Pa., he appeared walking with a knapsack on his back with the straps crossed on his breast. Uncle David asked him to ride with them, to which he replied, 'No, I am going over to Cumorah,' and suddenly disappeared in the midst of a plain.

David said that they felt a very strange feeling come over them, and Joseph, the Prophet, inquired of the Lord concerning it, and then said to the brethren that the mysterious stranger was Moroni with the plates of gold. It will be remembered that Joseph, the Prophet, was beset with a wicked class of men who sought to steal the plates from him, so much so that his life was in danger; therefore he sought to know of the Lord the best mode of transferring the plates from Harmony to Fayette. They were finally taken in charge by the angel to deliver them to the

Prophet again at the end of their journey. David told me that they felt the same heavenly influence after their arrival at his father's home previous to his mother's visitation and view of the plates. He expressed his firm conviction of the truth of his mother's testimony.

On the 11th of October, 1888, Elder A. Jenson and myself, called upon John C. Whitmer, the grandson of Mother Whitmer, who after our inquiry of him regarding what he knew of his grandmother's view of the plates said substantially as follows: "My grandmother told me that the strange visitor met her as she was going to milk the cows. At first she was afraid of him, but he spoke so kindly to her, explaining to her the nature of the work of translation to go on in her house, that she felt a thrill of inexpressible joy, which removed all fear from her. Comforting words were spoken promising her strength and pleasure in her increased labors, and salvation at the end. Moroni took from his knapsack the plates and exhibited them as already explained by David. The personage then suddenly vanished with the plates, and where he went, she could not tell. From that time my grandmother was enabled to perform her household duties with comparative ease, feeling no inclination to murmur because her lot was a hard one."

John also said: "I knew my grandmother to be a good, noble and truthful woman, and I have not the least doubt of the truth of her statement in regard to seeing the plates."

She was a strong advocate of the Book of Mormon until the day of her death. This was the only favored female to gaze upon the plates.

Major Bidamon said to us on the 6th day of October last that Emma Smith told him that she never had seen the plates, but that she had felt them when they were covered up. Thus Mary M. Whitmer, was favored above many because of her faithfulness and kindness to the servants of God.

We have related with a degree of joy these

precious incidents as we have received them, believing that they will prove interesting to many of the readers of the INSTRUCTOR.

Edward Stevenson.

SERIOUS REFLECTIONS.

AROUSE, faithless brother, be up now and doing,
The season is brief and the harvest in view,
And the signs of the times tell there's trouble a-brewing,
That the words of the prophets are faithful and true.

The hearts of the strong are beginning to tremble
For fear of the judgments the prophets foresaw,
And banded assassins in vengeance assemble
To plot for the ruin of order and law.

The king of to-day, though he dreams of his glory
And vaunts the proud flag o'er his millions that waves,
To-morrow may sink 'neath the blade that is gory,
And is more to be pitied than even his slaves.

While nations are crying peace, peace, as was spoken,
With dark, wild forebodings they're moved to the core;
And the armies and navies they number betoken,
That sudden destruction is right at the door.

'Tis sad, sad, indeed, that a fate so degrading
Should threaten the prospects of Adam's fair race;
But men's hearts are hardened and dark, through evading
The servants of God and the message of grace.

'Tis not that the father delighteth to punish
The proud and ungodly that suffering is sent,
But since He has failed their vain hearts to admonish,
The wicked must perish except they repent.

We read, in the past, of the vice, pride and splendor
Which caused mighty empires to totter and fall;
How they hated the prophets and tore them asunder,
As they drank and made merry in banquet and hall.

And much as we boast of our knowledge and learning,
We find men as hateful and wicked to-day;
Imbued with a spirit that ever is yearning
God's holy anointed to torture and slay.

But, praise be to God that an era is dawning,
When malice and hate shall be banished afar;
When the abyss of discord so dismal and yawning,
Shall be closed and be brightened by truth's guiding star.

When man will be willing to honor and cherish
The mandates of heaven, first of all things below;
When satan no longer shall pamper and nourish
The ravings of passion and wailings of woe.

How blest is the lot of the humble in spirit,
Who struggle for freedom and bend to the rod!
They know, though they suffer, they soon shall inherit
The blessings, and honors, and glory of God.

J. C.

NEW YEAR'S HYMN.

WORDS BY P. P. PRATT.

MUSIC BY SAMUEL B. MITTON.

I. How fleet the pre-cious mo-ments roll! How soon the

har-vest will be o'er! The watch-men seek their

fi-nal rest, And lift a warn-ing voice no more.

Another year has passed away,
 And took its thousands to the tomb?
 Its sorrows and its joys are fled,
 To hasten on the general doom.

The moments that we labor here
 Are passing swiftly on the wing,

And soon the leaves tendrils thrive—
 A token of returning spring.

The fullness of the gospel shines
 With glorious and resplendent rays
 The earth and heavens show forth their signs,
 As tokens of the latter days.

THE MOTHER.

SHE was bent and wrinkled,
 Gray-haired and oid;
 But there walked beside her,
 Like a hero bold,
 A youth as stalwart
 As Sparta's best,
 With a heart as kind
 As the tenderest.
 "You may leave me waiting,"
 She meekly said,
 "While you greet the noted:
 I was not bred
 To meet with the famous,
 A favored one."
 Then, with pride of heart, spoke
 The loyal son:

"You have toiled for me
 In my early days,
 And now that the nation
 Has brought me praise,
 I give you my life's cup
 Filled to the brim;
 Who honors his mother,
 God honors him."

AVOID temptation through fear you may
 not withstand it.

NEVER run into debt unless you see a way
 to get out again. Small and steady gains
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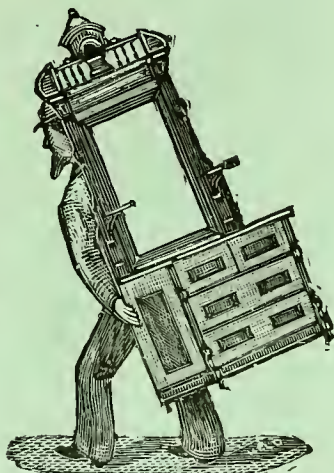
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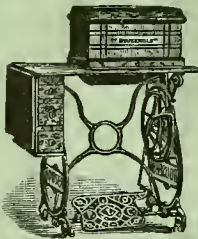
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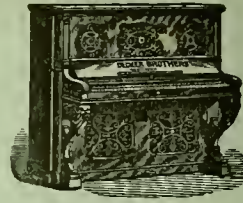
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